

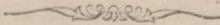
APPENDIX.

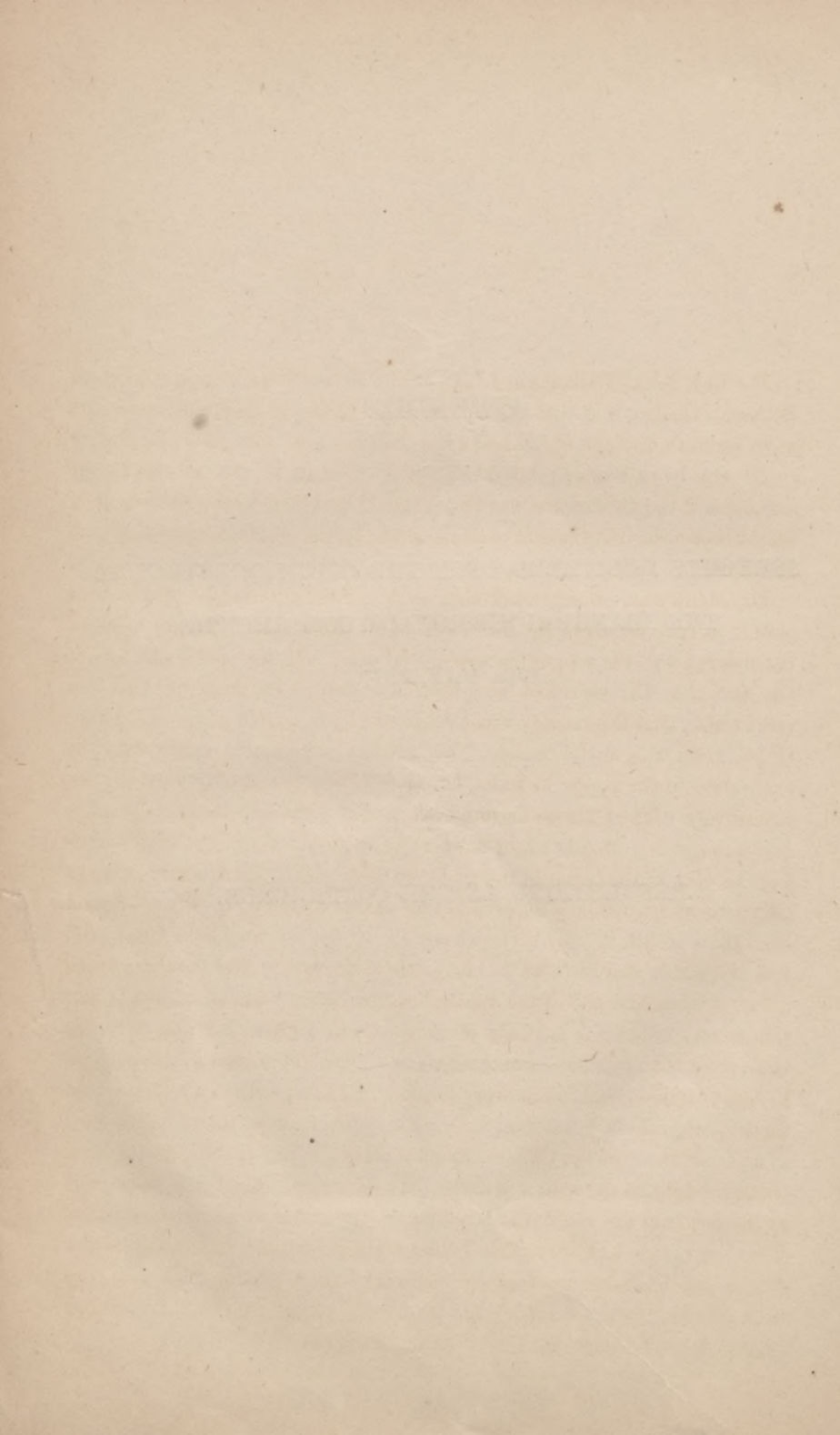
I.

SPEECHES DELIVERED UPON THE OPIUM QUESTION AT
THE SHANGHAI MISSIONARY CONFERENCE,
19TH MAY, 1877.

II.

RESOLUTIONS OF THE CONFERENCE.





I

The Rev. Alex. Williamson LL.D. of the United Presbyterian Church of Scotland, Chefoo, said that the Opium question was undoubtedly one of the most serious questions which had come before the Conference. Its gravity could not be over-rated; but the practical bearing of the subject on the members of the Conference was that it should lead them to enquire how they might best meet this gigantic obstacle to the spread of the Kingdom of God in China.

Mr. Moule's paper suggested that each missionary should at his own station at once set about the formation of an Anti-Opium Society amongst the natives, and the suggestion was a good one; but we could not ignore the fact that the evil had now become so great,—humanly speaking—so *irreparable*, that the remedy was out of our hands. God alone could save China from this awful curse. The British Government might stop the cultivation of the poppy in India, but the Chinese would only grow it more extensively. The Chinese Government might issue proclamations, and a few amongst the officials might enter vigorously into a project for suppressing the vice, but this would not go far to destroy it. There are millions in China to whom opium is dearer than houses, or children, or wives—dearer even than life itself. By such persons every device would be attempted and every risk run, in order to enable them to satisfy the craving which opium creates, and one of the saddest features of the whole subject is that this remark holds true not only of the people in general, but also of a very large proportion of those in authority—the officials of all ranks. It appeared to him therefore, that while every means should be prosecuted which would tend to originate and foster an anti-opium spirit amongst the young, as well as amongst those of the Chinese who are patriotic and opposed to the vice, our chief duty in the matter was the duty of prayer. Our only hope was in the power of the Holy Ghost acting on the minds of men. God alone Who can change and strengthen human nature can meet and overthrow the demon that has taken possession of so many even of the finest minds in China, exercising a fascination over them far worse than the fascination produced by the excessive use of alcohol.

The Rev. R. H. Graves M.D. of the Southern (American) Baptist Mission, Canton, said that an Anti-Opium Society had been formed by the native Christians in Canton. They published for general circulation amongst their countrymen, a translation into Chinese of an appeal written by Mr. Turner of the Anti-Opium Society in England, and also a hand-bill exhorting people to abstain from the use of opium. At first they seemed to be accomplishing but little practical good, and they therefore appointed a day for special prayer for God's guidance and blessing in their work. Before long they heard of a remarkable answer to their supplications. Several of the Chinese officials and gentry, in response to Mr. Turner's appeal, had themselves formed an Anti-Opium Association and they invited the Christians to attend their meetings and join them in their efforts to put down the evil. They offered good prizes for essays on the subject and have since published some twenty-five of these essays together with a translation of Mr. Turner's paper and a number of popular exhortations against opium-smoking. They submitted the essays to the Christians asking them to reject any that they thought objectionable and they have also proposed to the missionaries to co-operate with them in opening a shop for the sale of anti-opium publications and other books bearing on morality even though they should be Christian, they themselves offering to bear all the expenses of renting the shop, etc.

Dr. Graves thought it was important to urge the native Christians to form Anti-Opium Societies and believed that by so doing they would place themselves in sympathy with all the most moral of their fellow countrymen, while by thus arraying themselves actively against evil, they would give Christianity a higher position in the eyes of the more thoughtful amongst the heathen.

The Rev. D. Hill of the Wesleyan Mission, Wusueh, said that there appeared to be some doubt existing in certain quarters as to the evil effects of opium-smoking. This was a question however, on which no doubt existed in the minds of the Chinese themselves. Again and again he had heard Chinamen say "If you want to be revenged on your enemy, you need not strike him, you need not go to law with him or do anything of the kind, you have only to entice him into smoking opium. If you can give him a taste for opium, you will take the surest means in your power of ruining him utterly." A remark of this kind sufficiently indicates the view which the Chinese themselves hold of the tendency of opium-smoking. Another evidence of the immoral tendency of the practice is that opium-smoking is generally found to be closely associated with prostitution. A large number of opium dens are infested with prostitutes. Opium is also a com-

mon cause of suicide. Mr. Hill thought that as missionaries we should raise our protest against the conduct of the English Government in relation to the opium traffic, on moral grounds. It had been said that this traffic produced a revenue to India of eleven million pounds sterling per annum. It mattered not whether it were eleven million or eleven hundred million; if the *source* of revenue be immoral, the *amount* of it cannot justify its collection. He thought the English public were not at all acquainted with the real state of the case and that if it were plainly laid before them, we might hope to see the traffic suppressed.

The Rev. C. Douglas LL.D. of the English Presbyterian Mission, Amoy, supported a motion which had been proposed by the Rev. C. W. Mateer of Tungchow for a committee to draw up resolutions on the Opium Trade. He thought however, that great care should be taking in preparing such resolutions, and that no statements should be made which could not be fully proved. Some incautious statements made in connexion with the Anti-Opium Society of England had done harm. Any utterances made by this Conference should combine deep earnestness of feeling with great caution. As to the reality of the evil complained of, he said that the native churches in Amoy were unanimous in their rule against admitting opium-smokers to Church-membership. On this point the native Christians are quite as decided as the missionaries. A convert who smokes opium is at once put under Church discipline.

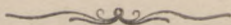
In considering the means to be used for the suppression of the opium traffic, Dr. Douglas said he had learned in the case of the Temperance movement, that it was not well to attempt too much at first. The first thing to be tried in the present instance, was to sever the connexion of the Indian Government with opium and also to resist any proposal to restrict the power which the Chinese Government now possesses over the traffic. By existing treaties the Chinese Government has unlimited power of imposing taxes upon opium when once it is out of foreign hands. In this respect Opium is on quite a different footing from all other articles of import, for with regard to them, there are clauses in the treaties regulating the rate of taxation in the interior of the country, but in the case of opium, there is nothing to prevent the Chinese Government from putting on any duty they please in the interior. This power should not be at all restricted, but every assistance should be given to the Chinese Government in the exercise of its legal powers of repressing the sale and use of the drug.

He said he had also learned from his experience in the Temperance cause, that a distinction may be made between the trade and those engaged in it. He would wage war to the last extremity against the liquor traffic in Eng-

land, yet he would admit that there are many good men engaged in it. So whilst we attack the opium trade we should beware of denouncing all who are connected with it. It is wonderful how far a man whose *principles* are right, may be blinded in the *application* of those principles, by custom or by interest. Yet on the other side, he would relate a fact. Many years ago the head of one of the principal firms engaged in the sale of opium, residing at one of the treaty ports of China, was deeply affected by the power of the Gospel. He at once felt the need of reconciling his position with his religious convictions; he set to work to write a pamphlet in defence of the opium trade; it was almost ready for the press when he saw that his arguments were faulty, he tore up his manuscript and resigned his situation.

The Rev. G. John of the London Missionary Society, Hankow, said that he was very thankful for the admirable paper to which we had all listened with so much interest. Especially he felt thankful to Mr. Moule for calling the attention of the Conference to the duty of prayer in regard to this subject. He felt with Dr. Williamson that the matter was in the hands of God. Even if the foreign trade in opium were suppressed, opium-growing and opium-smoking would still go on in China. Yün-nan, Kwei-chow and Sze-chuen were red with the poppy every year. In several of the other provinces also it was extensively cultivated. The evil was one of enormous magnitude and he did not see what could stop the curse but the Spirit of God. Some things however, we might do and ought to do. We must keep opium out of the Christian Church in China. If we wished to sink the Church and degrade it in the eyes of the heathen we could not succeed better than by admitting opium smokers into it. Much of our hope for the future of China depended on maintaining the purity of the native church. Then we must do also what we can to save the opium-smoker. Mr. John said he was one of those who believed that opium-smokers can be cured, and this belief was based on what he had himself seen in Hankow where many opium-smokers attend the Hospital, not a few of whom have been attracted by the reports of others who had been under treatment there and have returned to their homes completely cured. He thought that as missionaries we must take up an uncompromising attitude in regard to the immorality of the trade in opium, and the evil of smoking it. Attempts were sometimes made to palliate the sin of the trader and to make light of the evil effects of the use of the drug. On both points our utterance must be clear and emphatic. We *know* that opium is a *curse*—a curse *physically*, a curse *morally*, and a curse *socially* to the Chinese, and this fact we must declare in loud ringing tones. We must also denounce the trade as immoral. It had been suggested that while we blame the

trade, we must be tender in speaking of the trader. But Trade has no conscience to which we can appeal. If we blame at all, it must be the trader. Whatever the trader may be in other respects, and he may be a very admirable man indeed—his relation to this traffic must be denounced as wholly wrong. The missionary is made to feel constantly that this trade with its disgraceful history, speaks more eloquently and convincingly to the Chinese mind *against* Christianity, than he, the missionary, does or can do for it. It is our duty to appeal to the great heart of England—for she has a heart, and when that heart begins to beat warmly on the question, this foul blot on her escutcheon will soon be wiped off.



II.

A Committee consisting of the Revs. C. W. Mateer, G. John, R. Lechler, A. E. Moule, and C. Douglas, LL.D., appointed to prepare some resolutions in regard to the Opium question, presented the following report, which was adopted :—

1.—That opium-smoking is a vice highly injurious, physically, morally and socially.

2.—That the opium trade, though now no longer contraband, is deeply injurious, not only to China, but also to India, to Great Britain, and to the other countries engaged in it ; and especially that both from its present history, and its present enormous extent, producing suspicion and dislike in the minds of the Chinese, it is a most formidable obstacle to the cause of Christianity ; and it is the earnest desire of this Conference that the trade may be speedily suppressed, except so far as it is necessary to supply the strictly medicinal use of the drug.

3.—That while fully aware of the serious commercial and financial difficulties in the way of abolishing the trade, and not venturing to give any opinion as to the means by which these may be obviated, it is the solemn conviction of this Conference that in this case, as always, “nothing which is morally wrong can be politically right.”

4.—That in addition to the dissemination of strictly accurate information, the Conference believes that the labours of those in Great Britain opposed to the opium trade may at present be most practically and beneficially directed towards the effort to sever the direct connexion of the Indian Government with the growth, manufacture and sale of opium ; and to oppose any attempt to obstruct the action of the Chinese Government in all lawful endeavours to regulate, restrict or suppress opium-smoking and the opium trade in China.

5.—Finally, this Conference urgently appeals to all the churches of Christendom to pray fervently to God that He may prosper the means used, so that this great evil may speedily come to an end, and to make their voices heard in clear and earnest tones, so as to reach the ear and awaken the conscience of England, and of all other Christian people and governments.

THE OPIUM QUESTION.

IN view of the gigantic and growing evils consequent upon the introduction of Opium into China, and the support still given to the trade by the British Government, we, the undersigned members of the CANTON DISTRICT, *South China*, and of the WUCHÁNG DISTRICT, *Central China*, beg to remind the Wesleyan Ministers throughout Great Britain and Ireland of the great help they would render towards the establishment of the Kingdom of God in this country, if they would represent to their congregations the enormous evil of the Opium Traffic, and the Guilt of the British Nation in participating in the same, and urge them to vigorous action and earnest prayer for its suppression.

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| PIERCY, GEORGE | ... | Canton |
| FRIEND, HILDERIC | ... | CANTON. |
| GIBSON, JOSEPH | ... | CANTON. |
| JACKSON, JAMES | ... | CANTON. |
| MASTERS, F. JAMES | ... | FATSHÁN. |
| PARKES, HENRY | ... | FATSHÁN. |
| HILL, DAVID | ... | Kwang Chi and Wu sueh. |
| BRAMFIT, THOMAS | ... | KWANG CHI AND WU SUEH. |
| BREWER, JOHN W. | ... | WUCHANG. |
| LANGLEY, A. | ... | HANGKOW. |
| MITCHIL, C. W. | ... | HANYANG. |
| NIGHTINGALE, A. W. | ... | WUCHANG. |
| RACE, JOSEPH | ... | HANGKOW. |
| TOMLINSON, W. S. | ... | HANGKOW. |

*To the Wesleyan Methodist Ministers
throughout Great Britain and Ireland.*

June, 1877.